



THE
HARMONY
OF THE
SCRIPTURES.



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THE

HARMONY

OF THE

SCRIPTURES



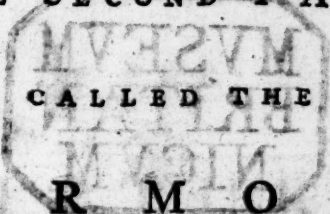
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K Bible. appx.

M. V. L.

THE
HARMONY
OF THE *Biblia*
TRUTH;

THE SECOND PART,



HARMONY
OF THE *12 Fg 2*
SCRIPTURES.

Gloria mea Fides!

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THE
HARMONY
OF THE
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THE
HARMONY
OF THE
SCRIPTURES.

THOUGH the truth of
Christ's divinity, and the
necessity of the belief of it
among Christians, hath been al-
ready fully and unanswerably evin-
ced in the preceding part of this
B treatise ;

treatise ; yet, as I quoted some very remarkable passages from scripture, by way of proofs in *The Reply*, I shall here a little expatiate upon them, and proceed to shew their force in the clearest light to all ; though before placed in a most eminent point of view.

The next argument then in order to be examined, and which, with some others, I before said is never to be controverted, is taken from the institution of Baptism : *go and teach all nations, baptizing them in the name of The Father, and of the The Son, and of The Holy Ghost.* Matthew xxviii. 19.---(a) Now here are three persons in the unity of the
Divine

(a) See *Reply*, pages 10, 11.

THE SCRIPTURES. 3

Divine Nature distinctly mentioned, appointing Baptism in their name, as the method of initiating converts to the Christian religion, and receiving them into the bosom of the church. Upon what principles of *Truth* then can you or any one say that, of these Persons so uniting their authority and giving sanction to that office, the first only is in the Divine Nature, the next merely human, and that the last has no Being at all? Can any thing equal such wilful perverseness, such daring impiety?---In other parts of scripture it is said, the Christian converts were baptized in the *Name of The Lord*, and that the *Holy Ghost* came on them (b). Can any man say that a

B 2

dis-

(b) Acts x. 44, 48.

dispensation which teacheth reconciliation with God through a mediator ; that an institution which representeth cleansing from sin and renovation of nature ; that an office made sacred by the express appointment of God, and against the resistors of which, and want of faith in the name of Jesus, such dreadful threatnings have been denounced (c), can be properly administered in the name of a creature ? in the name of a Being merely human ? If any one could ever be able to torture the words *The Lord* into any such sense, which no one ever can, have such men any, even the least, idea of the infinite dignity of God, who dare thus to compare him with them-

(c) Mark xvi. 16.

themselves? and, by endeavouring to make him altogether such an one as they are, think he will either entirely pass over all sin, though he hates it infinitely, or that he will accept a pretended ransom, which is in fact no ransom at all (*d*)? what though the humanity of Christ is fully insisted on in scripture, as it is necessary it should be, is not his Divine Nature, also as fully proved? Christ indeed in his peculiar humility, for pride cannot reside in the infinite fulness of the Divine Nature, when speaking of himself, generally useth words expressive of his human nature, calling himself *The Son of Man*; though frequently with the attributes of The Deity annexed.

(*d*) See *Reply*, p. 8, 9.

6 THE HARMONY OF

annexed. And when *the high-priest said unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ the Son of God,* he only answered in the remarkable words, *thou hast said;* thereby however in a peculiar manner fully assenting to, and confirming the truth of his divinity. The high-priest you see did not ask him whether he was the Son of Man; that he did not want to be informed of, it being the peculiar error of the unbelieving Jews to think he was the son of Joseph. Thus much then relates to the proof of his Divine Nature; and what follows is clear and decisive in regard to both. First then for the human nature; *Nevertheless I say unto you,*
here-

hereafter shall you see the Son of Man, now for the attributes, sitting on the right-hand of power, and coming in the clouds of Heaven (e). You will not dare surely to attribute such infinite dignity and power to a mere human Being, though a creature, as you say, made after a peculiar way. What absurd nonsense! I really wonder you would even admit that Christ was born of a Virgin; methinks it is not a little inconsistent with your principles.

Again; *Christ*, dissatisfied with the account his disciples gave at his requisition concerning him as the Son of Man, and in order to confirm

(e) See St. Matthew's Gospel, chap. xxvi. ver. 63, 64.

firm their faith in regard to his Divine Nature, *saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven (f). Matt. xvi. 15, 16, 17.*---words in the strongest stile of approbation of his faith. Now for the attributes assumed of him; and declared in the two following verses; *And I say also unto thee, that thou art Peter, and upon this rock will I build my church: (that is, of his faith according to The Truth) and the gates of Hell shall not*

(f) See Reply, p. 4.

THE SCRIPTURES. II

A commendable piece of modesty this in the unbelieving Jews, I wish I could as fairly apply to you! Now the *ingenious Ben Mordecai*, as you call him, with his system of degradation might come in here with a more plausible shew, though entrance is barred against you: however I shall not easier accept of his medium, than I will of your absolute denial; they are both alike absurd and false; and he and you may cordially shake hands together, for any difference there is between you: and if you want a third to make up the *triumvirate*. let him be taken from the disciples of *M---*, for even a *T---* or an Heathen may be truly said to have as much of *The Faith* in him, as any preten-

ded Christian who denieth the divinity of Christ (g).

Though you confidently aver, that no answer hath been given to your false glosses upon the scriptures; upon what principles of *The Truth* do you ground such assertion in the face of this plain argument, contained in pages 11 and 12 of *The Reply*, in words to this effect? *if it be allowed that Christ is to judge the world, I assert that*

(g) You may well enough think of converting Jews, Turks, and Infidels; for I cannot see the least objection any of them can possibly have to adopting Deistical Tenets so comfortable to their own. However I must beg leave to inform you, your method is not the way to convert them neither: what is, perhaps, I shall soon inform you.

that it is necessary he should be omniscient; to which may be added omnipotent (b): Now upon what prin-

(b) These things are fully proved in St. John's Gospel, chap. v. ver. 22, 23.—let any man read this amazing piece of writing contained between verse the 17th, and the end of the chapter, and he has no occasion to consult any other part of scripture for proof of the divinity of Christ. It is true there are a few passages which seem a little to favour the inferiority of the Son, which are easily to be cleared up by a good comment; but the testimony of his divinity is as evident as day-light. I will do the unbelieving Jews the justice to say, that they understood the sense of Christ's remarkable words in verse the 17th, *My Father worketh hitherto, and I work*, when they sought to kill him, as is recorded in the next verse, because he made himself equal with God, by saying God was his Father. Yet say you, and some others, the words have no such meaning; more than half the world have been in error to this day; have been all walking

principles of right reason, your own favourite topic, will you pretend to transfer the incommunicable nature of God (as you very properly quote from Doctor Caleb Fleming, in regard to the creation) in respect of the attributes of omniscience and omnipotence, to any creature, so as to qualify him for the judgment of the world, any more than the creation of it? Doctor Fleming's words as quoted by you in page 451 of The Sequel, &c. run thus, It is impossible (says a venerable and learned writer) that there should be more than one Creator; or that the one Creator could employ any Instrument
in

in darkness and the very shadow of death, until I, and some other eminent men, arose to direct you in the way. A very modest assertion truly!

not prevail against it. And I will give unto thee the keys of the kingdom of Heaven: and whatsoever thou shalt bind on earth, shall be bound in Heaven: and whatsoever thou shalt loose on earth, shall be loosed in Heaven. Words which contain such declaration in the First Person of omnipotence, authority and majesty, as are not to be used without blasphemy by any Being less than a person in the Divine Nature itself!

The same thing is virtually implied in, and evinced by, the question of Christ to the Pharisees; a passage you have thought proper to pass over in your terrible progress through the scriptures. It is re-

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corded

corded in the 22d chapter of St. Matthew's Gospel, verses 41 to 45 inclusive, in these words. *While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose Son is He? They say unto him, the son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right-hand, until I make thine enemies thy footstool? if David then call him Lord, how is he his son?* a plain intimation that he was some extraordinary Being, and not merely human! then it follows in the 46th verse, *And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.*

A com-

in bringing into existence that which was not; because in such an act of omnipotence there could be no medium supposeable between cause and effect.

Now I do believe I can undertake to prove (and every man of plain sense, I doubt not, will admit the truth of the argument) that the judgment of the world is a matter as incommunicable (by reason of the omniscience, authority, majesty and infinite power requisite to be used in such tremendous transaction) to the Creature, as the power of creation itself. And therefore say I, according to *Fleming's* own principles, Jesus Christ is truly and properly a Person in the unity of the Divine Nature, or he cannot be able to do this. I put the issue of the argument

ment between you and me upon it. But we shall perhaps see by and by, that this same *Jesus* was also the Creator of the world, as he will be the Judge of it; notwithstanding your and *Doctor Fleming's* absurd and futile endeavours to deny (i).

What miserable work have you made in examining the writings of the great Apostle *St. John*? Could it be thought possible for a man to have quoted the words of such a writer as *Theophylact* upon the subject; and yet have an understanding so blinded, and an heart so obdurate, as not to have the least sense or

(i) What follows to page 32 is substantially contained in one paragraph of *The Reply*, p. 12 and 13.

or feeling of their beauty? *Julian* is truly a proper authority for you to quote, in order to controvert a supposed popular error concerning the design of *St. John's Gospel*: such testimony is indeed becoming such a writer.

But to come to your observations on the first verses of it, contained in page 99, &c. of your work. You there I see make no scruple of setting your own authority and opinions against *Eusebius*, and absurdly quote a passage in his writings, in regard to the notions of the Platonist *Amelius*, which makes against yourself, and shews what opposite sentiments to yours they both had in regard to the purport and mean-

D

ing

ing of the beginning of this Gospel. But this you do in order to controvert, because *Amelius* it seems was a Platonist, the opinion and supposed errors of these and other writers of antiquity, who, according to your account, had early corrupted *St. John's* meaning; and to shew your own superior sagacity in finding out the true one, which you have modestly enough said, they, by their preconceived notions, had perverted.

Now let me fairly ask you, where is the man that deals more in *preconceived opinions*, and dogmatizes upon them more unwisely, than yourself? for in page 105 you assert, that *The Logos, Word, cannot*

be

be understood of Christ, or to be a name of Christ ; because, if so, the Apostle would begin his history with a downright assertion of two supreme Gods. Pray how came you to be sure of this? have you at any time intimately examined and fathomed the infinite depth of the Divine Existence (*k*)? Let me remind you, as I have already done your strenuous but rash and ill advised assistant, in pages 6 and 7 of *The Reply*, that this is not the business of finite man even to attempt; much less what he is able to perform. But it seems all things are to bend to your *preconceived notions* of the absolute Unity of the Godhead, both

D 2 in

(*k*) See Wisdom of Solomon, chap. vi. ver. 16.

in respect of Person as well as Nature. You have I must confess given here a fair copy of your countenance and of the whole tribe of Deists; but no proof, no not the least particle. When you and I can understand the Divine Being as He is, then we will talk of this matter; till when, I believe, if it be but out of mere modesty alone, it will be better wholly to lay aside such a fruitless and tremendous search, under the guidance of human reason solely: *For who art thou, O man! hast thou found out the Almighty to perfection?*

But you still farther persist in asserting, that the *Logos* could not be meant of Christ; *for the proper and peculiar*

peculiar characteristics of the true God are assigned to the Logos, or Word, viz. to be in the beginning with God, and the Creator of all things. But this is a doctrine utterly condemned by the scriptures of the Old-Testament, and also by Christ himself, as our Apostle records his words in many places of his Gospel.

I have already shewn in page 13 of *The Reply*, that the Prophet *Isaiah*, speaking by the Spirit of *Christ* in the unity of the Divine Nature, calleth him *The Everlasting Father*; which is in fact calling him *The Creator of the world*. To say that *Christ* condemns such a doctrine is utterly false, in every instance,

instance, where he is speaking of his Divine Nature, and union with The Father ; numbers of which passages occur in this Gospel : some of which I shall presently cite to shew their meaning and import ; for *The Truth* is as well proved by a few passages, fairly examined, as by a multitude. As to those which apparently speak of his *human* nature alone, these, let me tell you, will not serve your purpose to set aside those, which as plainly and fully speak of his *divine*. Whether the Apostle again mentions in express terms Christ's being the Creator of the world, or whether he doth not, is nothing to the purpose : his testimony on this head is so full in his Gospel, Epistles, and
Reve-

Revelation, as requires the highest degree of infidelic blindness and obduracy to gainfay or resist.

But it seems The *Logos* ought to be rendered *Wisdom*. So *St. John*, who professedly wrote his Gospel, as the other Evangelists did theirs, to give testimony to the Nature and Being, and to record the life, words and actions, of Christ, is to be supposed to begin his Gospel, after the manner of the Proverbs of Solomon : a pretty conceit truly ! But I see you are determined, at all events, to level and clear the way before you : what pity, as I before observed, such resolute perseverance is not exerted in a better cause ! for all will not do : Alps on Alps will
still

still rife before you to obstruct your course. I admire however such constancy ; though unhappily in the present case it merits only to be called the height of all temerity and obstinacy, to what miserable shifts are not men reduced, when they thus determinately resolve to bring the writings of *Divine Truth* within the reach of their shallow capacities ! in the pride of their hearts impiously exalting their reason even above the Revelation of God ; and vainly endeavouring to make that, and what it teaches concerning the Divine Nature and Existence, bow down and obey its false dictates ! but no wonder ; for *St. Paul* hath already told us, *the natural*

(1) See *Reply*, p. 2 to 8.

natural man receiveth not the things of the Spirit of God; for they are spiritually discerned. But what if this same Wisdom, if we admit your translation, is still to be attributed to The Divine Logos, who is The Wisdom of The Father (m), The Way, The Truth, and The Life. Jesus saith unto them, I am the Way, and the Truth, and the Life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also (n). St. John's Gospel, xiv. the 6th and
part

(m) See the first to the Corinthians, i. 24, 30.

(n) Let it be duly considered how perfectly consonant this is with what is insisted on in *The Harmony of The Truth* concerning the attributes of God, and the necessity of a Divine Mediator, on account of sin.

part of the 7th verses. Nay this same *John* describes him in the same manner in verses 7, 8, 9, 14, and 17 of this same first chapter of his Gospel, the meaning of which is so much in dispute, under the metaphor of Light, which is the emblem of *The Truth*: now *The Truth* will be found upon examination to be *Wisdom*, and *Wisdom The Truth*: moreover he sums up all in the 18th verse, by saying, *No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared (him) (o)*. What need then of any farther dispute? in this verse alone lies

(o) Him is here added by the translators, but the sense according to the genius of the Greek is full without it ἐξυμνασθῶ relating to Θεοῦ.

lies the distinction between the Creator and the creature; and if the *only-begotten Son* be in the bosom of *The Father*, he is declared to be a Person in the unity of the Divine Nature itself.

Agreeable to this is *St. Paul's* testimony in the first chapter to the Hebrews. I shall here observe again once for all, as in page 13 of *The Reply*, that his plain and apparent meaning in this chapter is, to distinguish between the Creator and the creature; (what other Beings there are between them, you, or *the ingenious Ben Mordecai* would do well to inform me; for my part I have no conception of any: your observations then concerning any

prejudices or false opinions the Jews had in this respect, deserve not the least notice) that to the Son he and the scripture in many other places assign the attributes of the Deity, and deny them to any creature, of how high an order soever, even to the Angels themselves; they being as much creatures as men are: and that, considered in any other light, the whole chapter is neither consistent nor intelligible.

Now take either original or translation which suits your purpose best: for my part, I will follow the translation, and think I can defy you so to alter the face of the original, by any forced or pretended meaning of the

the words, as to pervert the sense of it. I shall quote the whole chapter, and illustrate it with comments; as well as state objections, and give confutation to your errors.

St. Paul to the Hebrews.

CHAP. I.

Verse 1. *God, who at sundry times,
and in diverse manners,
spake in time past unto the
fathers by the prophets,*

(2.) *Hath in these last days
spoken unto us by his Son,
whom he hath appointed heir
of all things, by whom also
he made the worlds.*

Objec-

Objections to your Doctrines.

What this *Son of God*, declared by *St. Paul* to be the *appointed heir of all things*, by whom also he made the worlds, or ages, (for both have the same signification according to *The Truth*; time having relation only to the present world, and the present world to time or times: therefore they are expressed in the Greek by a word common to both) (*p*), no more, according to you,

(*p*) Attend you, and the learned now to what I have to say upon this subject. Words have not an arbitrary signification; are not mere creatures of the fancy, as some half-learned men have weakly imagined; especially the radical ones.

you, than a mere creature? the world itself made by the mediation or co-operation of a creature? absurd!

ones in all the antient languages, from which others are derived; but have their residence in the bosom of the Divine *Logos*, and proceed from *The Truth* itself. Neither do we obtain our ideas wholly originally by reflection on the sensations of the dull and grosser part of us our body, as if matter had the predominance in us: Nay even our most simple perceptions do not arise solely from the power of our own minds; for they are the temple of God, who is constantly present in them, and frequently communicates to them the ideas of his *Truth*. A disbelief of this is like endeavouring to shut up all the avenues of the understanding, were it in our power, and not suffering *Truth* to enter by any but those which we, in the immense pride and impiety of our hearts, have vainly pretended to assign for that purpose. As if it were possible for us to create our minds anew, and set bounds to the Divine Influence upon them. On the contrary,

as,

furd ! monstrous ! unintelligible !
impossible ! Now, by believing
Christ to be one with *The Father*
in

as, in this our present corrupt state, we have not the power to will or to do what is good, though we may concur with, and not resist it ; so we cannot even think aright without the Divine Influence and Instruction. And he who thus instilleth knowledge into the minds of men, who alone giveth the power of entertaining and forming ideas, and of reasoning upon them, hath also given words to express them. In proof of this, let it be considered that he multiplied languages, at the confusion of Babel, and dispersion of the nations, in so miraculous a manner, as not only to impress men's minds with an idea of the language given ; but so as also to obliterate and take away the ideas of that they were before accustomed to : And if this will not satisfy the learned, in regard to the matter under consideration, let them have withal recourse to the miraculous gift of tongues by the Holy Ghost. Now God who gave them is not the author of, nor hath

com-

in the Unity of the Godhead, according to the sense of his own expression recorded in *St. John's Gospel*,

communion with lies or nonentities, but is *The Truth or Being* itself. There is an innate propriety then in words; and otherwise it could hardly be said, *by thy Words thou shalt be justified: and by thy Words thou shalt be condemned*. I cannot therefore acquit *Mr. Locke*, who commented on the scriptures, in thus blindly and grossly opposing their testimony in this instance, and some others of much more consequence to society, and, in the pride of human reason, setting up his own philosophy in its stead, which others have fallen down to, and as blindly worshipped. Nay, though he hath been taken for a kind of *Demigod* among men, I am clearly of opinion, that it would have been better for this nation, if he had never writ any thing; since such perverse use hath been made of, and such high dependance placed upon what he hath written. A little faith will set this, and many other subjects of much

pel, chap. x. ver. 30, I adopt *Fleming's* argument, that there is but one Creator. It is not a little
unfor-

much greater consequence to be rightly understood, in a clear light, without any great depth of genius. But weak and futile opinions in philosophy, grounded upon human notions, solely, however acute the inquirer, are never likely to reach *The Truth*, at least in capital instances; and are frequently nothing else but such palpable nonsense, as is hardly pardonable in being produced by men in such estimation for parts, and depth of penetration. If men will thus build their systems upon such sandy foundations, the least they can expect is, that in time they will be washed away, and their remembrance cease from the earth; and the memory of those who erected them be had in dishonour, proportionable to their former apparent, but false glory. We are not to depend on the *ipse dixit* of any man: I desire no such dependance to be placed on me; for though I have a clear and thorough insight into the truth of what I write, yet that is no proof:
my

unfortunate, I confess, to have the tables thus directly turned upon you: And, supposing we should admit the word *for* instead of *by*, we shall still be at a loss to get over the words *upholding all things by the Word of his Power*, in the verse

F 2 follow-

my words are to be brought to the test of *The Truth*, and to be tried by that solely.

What the subjects of greater consequence above hinted at are, will be seen when I come to treat of the word *Obedience*. You have laughed at *Mr. Burgh*, for being afraid of having his religion taken from him, and with reason, properly resenting such attempt: but take care that I do not return the compliment, and deprive you, for your own advantage, and that of mankind in general, of that false philosophy, on the unsubstantial support of which you, and many others, have so long endeavoured to rest, and placed your dependance, though in vain.

following; for he that made the world, is also the upholder of it.

Comment and Observations on the two First Verses.

If this be not the counterpart of the declaration of the *Holy Spirit* by the mouth of *St. John* in the beginning of his Gospel, we can believe nothing; nor ever more attempt to understand or preserve *The Harmony of Scripture*.

Verse 3. *Who being the brightness of his Glory, and the express image of his Person, and upholding all things by the Word of his Power, when he had by himself purged our sins, sat down at the right-hand of the Majesty on high.*

Objec-

Objections to your Doctrines.

“ Can you really and indeed think that *the brightness of the Glory of God, and the being the express image of his Person*, can be justly attributed to a mere human creature, in how exalted a state soever? or that your notions of any language *highly figurative*, your common cant when you meet with these difficult passages, which are absolutely irreconcilable with your absurd opinions, will warrant your expressions against and resistance of *The Truth*, or give a becoming and fair countenance to your false notions in favour of the creature? Can it be justly said that such Being *upholdeth all things*
by

by the Word of his Power ? that a creature born of a finning woman could, by his own Nature, and by himself solely, purge the sins of creatures like himself, which I have already shewn is in its own nature impossible to be done, without an Union with the Divine Nature itself, which is here by *St. Paul* justly attributed to, and declared of him ? that he should moreover of his own proper act *fit down at the right-hand of the Majesty on high ?* let the maintainers of such gross opinions never more talk of absurdity : for even only to adopt such Tenets is the highest of all absurdities.

Com-

Comment on Verse the Third.

In this verse are attributed to the *Messiah*, the infinite Dignity, Glory, and Omnipotence of God; the Power of making satisfaction for, and the Mediation of *The Son* with *The Father* on account of, the sins of mankind; moreover, by his Resurrection, his glorious Triumph over the Enemies both of God and Man.

Verse 4. *Being made so much better than the Angels, as he by inheritance hath obtained a more excellent name than they.*

Com-

Comment and Arguments.

Now here I must allow there is a false translation; for it appears to me, that it ought not to be rendered *being made*, but *being so much better than the Angels*; however this affects not the sense; for in the latter part the word *Inheritance* sets all right, and preserves the just distinction of the Creator from the creature. Agreeable to this are the 35th and 36th verses in the 8th chapter of *St. John's Gospel*, passages before quoted in the 8th page of *The Reply*, with other verses in the same chapter, in order to prove the necessity of the interference of a Person in the

the Divine Nature, in the case of sin, and that he did so interfere. The words in the translation run thus: *And the servant abideth not in the house for ever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.* As plain and express a distinction between the Creator and the creature, as words can give; and as express a declaration of the power and validity of a sacrifice for sin, and a mediation made by the *Son of God*, truly and properly so called, in opposition to the powers of all created Beings, peculiarly those in the human Nature, who are accused of being the servants of sin by Christ himself in the preceding verse; and therefore standing

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in need of such effectual assistance, as he freely gave to, and bestowed on them. This is one of the passages in *St. John's* writings, of which they are full, which in a peculiar manner determines the point regarding the necessity of an effectual sacrifice for sin by the *Son of God*, a matter debated, and fully cleared up in pages 7, 8 and 9 of *The Reply*, and again insisted on with *The Critical Reviewers* in the Preface to the first part of this Treatise.

Questions objective to your Doctrines.

Can you, or any man now say
with Truth, nay, can you have the
face

face to say at all, that He who is called better than the highest Angel in Heaven, who also claimeth title by *Inheritance* as the *Son of God*, is only to be considered as a mere man? according to your strange account of the matter made indeed by God, and born of a Virgin in a peculiar way appointed by him; but nevertheless solely of the human Nature?

Verse 5. *But to which of the Angels said he at any time, Thou art my Son, this day have I begotten Thee? And again; I will be to him a Father, and he shall be to me a Son.*

Comment.

These words are as express as can be used to declare that Christ is not even of the Angelic race, much less merely human; but truly and properly the *Son of God*, though united to the human Nature.

Verse 6. *And again when he bringeth the first-begotten into the world, he saith, And let all the Angels of God worship him.*

Inference drawn from this Verse.

If then even Angels are commanded to worship the *Son of God*,
much

much more ought all rational terrestrial Beings,

Objection to your Doctrines.

Yet, say you, this is to understood only of an inferior and subordinate kind of worship ; a distinction the propriety and truth of which I defy all men ever to prove, and which, through the help of the Almighty, I declare I never can in mind and conscience believe. Will you not be surprized if I tell you, that the Pope of Rome hath as good a reason for the worship of Saints and Angels? a person whose tenets I know you pretend you abominably hate ; but be careful ; for your face is here turned towards him, with a
look

look of more complacency, than perhaps you was well aware of.

Comment.

In this, and the two succeeding verses, is again shewn the just distinction between Angels, who are ministers or servants and creatures of God, and the Son who claimeth title by inheritance.

Verse 7. *And of the Angels he saith, Who maketh his Angels spirits, and his ministers a flame of fire.*

(8.) *But unto the Son he saith, Thy throne, O God, is for ever and ever, a sceptre of Righteousness, is the sceptre of thy Kingdom.*

Objec-

Objections to your Doctrines.

Can any thing afford a more express distinction between the Divine Nature in the Son, and even the highest order of Angels (*q*)? Yet say you, the whole is only *highly figurative*; very excellent truly! to tell you fairly, it is absolutely unanswerable by you and all created Beings. I cannot conceive how any man, in his right mind, to make use of a common phrase, could possibly bring himself into

(*q*) If then the Angels will not bear the least competition, upon what pretence will you set up the Human Nature alone to mediate between God and Man? see *Reply*, p. 8, 9, 17, 18; also *Agreement*, &c. p. 10, 11, 12, 21, 22, 23, 44, 45, 50, 51, &c.

into so forlorn a state as to controvert such a passage ; but what will not the vanity of human learning, if unfortunately joined with obstinacy and ignorance, attempt !

Comment and Observations on the eighth Verse.

Thy throne, O God, is for ever and ever ; positively applicable to none but the supreme, self-existent, eternal Being, whom *The Son* is here declared to be with *The Father*, in the Unity of the Godhead. And, as to Dominion in Righteousness, I as positively assert, by the testimony of all scripture, that it is to be attributed to God alone,
and

and not falsely and blasphemously
to a mere creature.

Verse 9. *Thou hast loved Righte-
ousness, and hated Iniquity,
wherefore God, even thy God,
hath anointed thee with the
Oil of Gladness above thy
Fellows.*

Comment.

This is the only verse in the
whole chapter, wherein any respect
seems to be paid to the human Na-
ture of Christ. He appears to be
described here as loving Righteous-
ness, and hating Iniquity, in regard
of his human Nature; as He was
in the verse before, in regard of his
eternal Kingdom, declared to be

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the *King of Righteousness*; and in the latter part of this are assigned to him such rewards as are more peculiarly applicable to his human Nature. But the Apostle doth not dwell here; for, in the three next verses, he launches out again into another strain of sublimity taken from the Psalms, which is predicated of Christ also; but is applicable to him in no other sense, but as one with the Father in the Unity of the Godhead.

Verse 10. *And thou, Lord, in the beginning hast laid the foundations of the earth; and the Heavens are the works of thine hands.*

Com-

Comment and Objections to your Doctrines.

Try now again, as in verse the 2d, if this will not tally with St. John's account of the creation by the *Logos* or Word, in the beginning of his Gospel: nothing more evident and sure.

Verse 11. *They shall perish, but thou remainest: and they all shall wax old as doth a garment;*

(12.) *And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy Years shall not fail.*

Absolute Confutation of your
Doctrines.

No notions of sentiment or language ever so *highly figurative* will warrant thus attributing the work of Creation, Eternity, and Unchangeableness, the peculiar attributes of God, to the *Messiah*, were He not, in respect of his Divine Nature, one with the Father in the Unity of the Godhead. Nay, were there a thousand passages in scripture capable of being misrepresented and misunderstood, this chapter never can be; but is a touchstone to try the Truth of your Doctrines, and is absolutely unanswerable; for in verse the 13th, and the last, occurs

curs again the just distinction between the Creator and creature ; a distinction which runs through the whole chapter, respecting in every instance the *Son of God* in opposition to all created Beings, (peculiarly any in the Angelic Nature, concerning whom some of the Jews had conceived idolatrous notions) (*r*) and which is here put at last, by way of final Question, decisive on the Point.

Verse

(*r*) Your evasive arguments concerning the necessity of attending to the Jewish prejudices, in order to understand the scope of this chapter, here again, as in the case of *Fleming's* argument, most unfortunately make against You. So much for the ingenious *Ben Mordecai*, and the learned *Doctor Fleming*.

Verse 13. *But to which of the Angels said he at any time, Sit thou on my right-hand, until I make thine Enemies thy Footstool?*

(14) *Are they not all ministering Spirits, sent forth to minister for them who shall be heirs of Salvation?*

If then Angels are only ministers and servants, where is man (endued with Power, according to your account, ever so great, yet still a mere creature) to put in his claim to Eternity, Unchangeableness, Work of Creation, &c. ! but I say no more ; for your ways, in a sense of the words directly the reverse of
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the original, are almost past finding out.

I need not go farther ; for this chapter will fairly bear the stress laid on it in the before-mentioned paragraph, in pages 12 and 13 of *The Reply*, and is wholly unanswerable. However proceed we now to the Greek *Μονογενής*, and its effectual proof, contained in few words in the same paragraph, which I shall here a little enlarge on.

It is there declared, that *to say the only-begotten Son of God is not God, is a contradiction in terms*; that is, an absurdity upon the very face of the words, much more in regard of their infinite sense, and
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an expression unworthy of any man, even of tolerable capacity. And in a note subjoined it is said, Any one might say with as much reason and consistence, that the Son of a man was not human. Now what can You, or any man reasonably have to say against this? please to observe, it is not Son of Man, as in many parts of scripture declaring Christ's human Nature; but Son of God, declaring his Divine; and more than that, only-begotten Son of God; and declared to be so by the Holy Ghost, in the Words of the Father, from Heaven, in several places of scripture: to what purpose, if he was only a man?---As being begotten, consequently not made; but, in regard of his Divine Nature, partaking

taking of the Nature of God, as every man born according to the flesh doth of the human, begotten before the worlds (*s*), *being the image of*

(*s*) The consideration of this probably led some to deny Christ's humanity; as you on the contrary, by adhering too closely to the testimony given of his Human Nature, have denied his Divine: however neither of these opinions are the true one; for Christ is both God and Man, by mysterious Union of both Natures totally inexplicable, and therefore to be received only as matter of faith; it being a thing absolutely beyond human ability to comprehend, as I have already told *The Author of the Remarks*, in page the 6th of *The Reply*; but nevertheless most infallibly true. *St. Paul* hath it clearly in his first Epistle to the Corinthians, chap. xv. ver. 47, 48. *The first Man is of the Earth, earthy: the second Man is the Lord from Heaven. As is the earthy, such are they that are earthy: and as is the heavenly,*
such

of the invisible God, the first-born of every creature: For by Him were all things created that are in Heaven, and that are in Earth, visible and invisible, whether Thrones or Dominions, or Principalities or Powers: all things were created by Him, and for Him. And he is before all things, and by Him all things consist. Epist. to the Colossians, chap. i. ver. 15, 16, 17.---I have quoted the first verse, in order to shew the eternal generation of Christ, in regard of his Divine Nature; as I have the two latter to shew the consonancy and perfect *Harmony* of the whole with

such are they also that are heavenly. Hereby plainly intimating and declaring, that the Son of God descended from Heaven, and took upon him the Human Nature; and that there was an *Union* of that with the Divine.

with the same *St. Paul's* first chapter to the Hebrews; and that of both with the beginning of *St. John's* Gospel. Can such *Being* as is eternal, can such *Power* as is omnipotent, and which created the world, now, think you, be justly predicated of a mere creature? what would you have more strong and convincing? are not all the writings of scripture, regarding the Divine Nature of Christ, written, as it were, with a sun-beam? nay by *The Truth* more clear and effulgent than Light itself?

No sense can possibly be made of this extraordinary portion of scripture taken in any other point of view. I cannot help therefore, in this place, begging leave to ap-

ply to you the words of Christ, when he appeared to the persecuting *Saul*, the same Person who when converted wrote the above-cited remarkable words, L---y! L---y! why persecutest thou *The Truth*? it is hard for thee to kick against the pricks. Your notions of *highly figurative* will by no means help you to surmount the insuperable difficulties you have to contend with. Nothing more sure than that the Divine Nature of Christ is as fully insisted on in scripture, as his human. You have proved the latter: I the former. I therefore leave you to make your best of it; whether you will receive the expressions in scripture regarding each Nature, in the sense of the writers

writers inspired by the Holy Spirit, and with true Believers admit the Divine as well as the human Nature of Christ; or whether you will resolutely adhere, with your brethren the S-----ns, to receiving only the words which relate to his humanity, and obstinately, not to say worse, endeavour to bring the sentences, respecting the Divine Nature, in subjection to the human. Such men, according to the language of Scripture, are described, as the unbelieving Jews of old were, *as having eyes which see not: as having ears which hear not.* Said I not therefore justly in this same paragraph of *The Reply*, in order to explain the sense of which so long a comment hath been wrote, *that,*

that, to receive *The Truth*, it is necessary the minds and wills of men should be obedient to it, and which would hearken unto its voice (r)? for, had this been the case, the *Arian* Controversy, to speak in the most favourable terms, and I may also add the *Socinian*, had been crushed in their birth, and their baneful influence never spread, and, as it were, been set on high to poison half mankind, and disturb their peace (u).

Let me tell you, it was but an odd, and inconsistent attempt, at this

(r) See the *Agreement of Reason*, &c. p. 34 to 37.

(u) Here ends the Explanation of, and Observations on the Paragraph in *The Reply*, p. 12, 13.

this time of day, even in the latter ages of the world, to think of teaching Christians a new faith ; for tho' it is allowed on all hands, that there have been at times in all ages some resisters of *The Truth*, they have as often been silenced by its voice. Do you really think it modest or becoming to pretend to set aside, without the best knowledge, such testimony as you have to cope with in former ages, through the whole course of the reception of the Gospel, in favour of your own perverse notions, however backed by the example of some few men allowed on all hands to be peculiarly eminent for quickness of perception, and strength of understanding ; yet
never-

64 THE HARMONY OF

nevertheless fallible creatures (x)? Examine your own heart, and find out, if possible, if it was owing to the genuine *Love of The Truth* alone (y). We have indeed a remarkable instance recorded in scripture, that of *St. Paul*, of integrity and zeal in a bad cause, who was as confident as you are that he was right. But think what pangs it cost

(x) I shall answer this argument more fully by and by.—— (y) May the Almighty forgive me, if I judge amiss; but, when I consider the strong testimony of scripture on the point, I cannot help saying, that I think there is some latent unobserved error in the minds and wills of some Persons, which is the occasion of the present, strange, and otherwise unaccountable opposition to *The Truth*. Agreeable to this, see the beginning of the Preface to *The Agreement of Reason*, &c. and the whole of it; also *Reply*, pages 3, 4, 5, 12 and 13.

cost him ; what an humiliated state of mind ; what expressions of abhorrence of his conduct, when he was converted ; and that nothing less than a miracle could save him. though such things as miracles are not now to be expected ; yet I heartily wish his case may be yours. I shall therefore apply his words in his Epistle to the Hebrews, chap. iii. ver. 12. to you, and some others, *Take heed, brethren, lest there be in you an evil heart of unbelief in departing from the living God.* You see in my *Reply to the Author of The Remarks*, I have quoted *St. John* to prove, that *he that denieth the Son, the same hath not The Father.* But hath cut out a religion for himself, which doth not now belong to the

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human race, nor will be accepted. It might have done for them in their state of innocence; and may yet do, with due humility and obedience, through the merits of Christ, for those poor creatures who have not known his name; and whose case, though their minds are obscured by the blackest darkness, is highly preferable to that of the rejectors of *The Truth of The Gospel*; but not for those, in a yet more unhappy situation, who have so rejected it (z). For, whatever you may think, whoever wilfully denieth the *Divinity of Christ* is no longer a Christian; the elegant, learned, forcible, and pathetic writer

(z) See *Agreement*, &c. p. 23, 53, 54.

ter of *Resignation* ~~no~~ *Proof* hath already observed.

I come now to the last proof of Christ's Divinity, taken from scripture, and insisted on in *The Reply*; except those I have already discussed with *The London Reviewers*, and which, were it the only one, is wholly unanswerable. It is this, *I am the Resurrection and the Life: he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die.* St. John's Gospel, chap. xi. ver. 25, 26.---if any man shall pretend to tell me, that any Being less than the Divine can make use of these words without blasphemy, I will never believe him; and

if he presume to declare, that a mere creature can properly call himself *The Resurrection and The Life*, and thus foreshew that he will raise the dead ; I shall tell him plainly, that he deserves no more credit than an ideot or a madman ; for the thing is in its own nature impossible.

One passage more, *I and my Father are One*, Gospel of St. John, chap. x. ver. 30.---This most remarkable passage of scripture, which so expressly declareth the absolute Unity of the Divine Nature, (your own favourite topic, though misapplied, and that of every man of understanding) in the Father and the Son, is never to be got rid of,
let

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let You, or *The Author of the Remarks*, translate it *One Thing*, or whatever else the perverse heart of man can think of. Here it is, in this very same Gospel of *St. John*, (the sense of whose most sublime writings you have vainly endeavour'd in so many instances to accommodate to your own opinions, or forcibly pressed into your service, contrary to their most evident, and avowed meaning,) an expression of Christ himself, which he could not make use of, were he not in the Unity of the Godhead, and *One with The Father* (a).

But

(a) Had I time, and my health would admit of so great application, I could shew the greatest part of the Old and New-Testament in the same clear light; for there is no doubt but the whole is perfectly consistent, and at Unity with itself.

But it is time to give over; for were I to follow the weight of evidence which lies against you, or to trace you through all your bye-paths, and bring to light all your errors, among such an heap of absurdity and confusion, and from the midst of the blackness of that darkness wherewith your writings are enveloped, (for most of the passages you have quoted, make more against you than for you; and many of them absolutely the former; those only excepted which take up the matter merely in regard of the proof of Christ's human Nature, a thing not now-a-days in the least controverted,) I should never have done: It would in fact be to write
a com-

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a comment on the whole New-Testament, and I had rather do it.

I will not however say, that every thing you have wrote is bad ; no, let me give every one what is due to him. Your Observation, in page the second, is admirable and fine. Certainly no one ought to be luke-warm in matters of such high moment ; and, because he understands the scriptures aright, to sit down cool and contented, while he sees his Fellow-Creatures miserably, as he thinks, led on into ignorance and error. Such conduct is, undoubtedly, very worthy of blame. But then zeal like this, let me observe to you, ought to be directed by knowledge. This
is

is also a proper *Apology* for my writing against you, who, believe, may know what I write to be the Truth on the subject.

This fine Observation of yours, however leads me to contrast it with its contrary, in the very first page of your Preface. *The willingness, and growing candour, you say, in men of the present age, to have these points examined, is a rare Felicity of the Times.* It is for You, indeed. Now, I cannot but think, (see how men's sentiments differ) that such *willingness* in men in so deliberately hearkening to your false Doctrines, concerning such sacred and interesting subjects, is *the utter reproach of the Times.* For I here again

again repeat, what I before insisted on with the *Critical Reviewers*, No man who has any conscience, or the least remains of feeling left, can but know that he is obnoxious to the Justice of God. This is nigh the heart and soul of every man (b), and is the grand reason why the Gospel was received by the Heathen world; in order that men might be relieved from the stings of that bitter enemy to their peace, which they carried about constantly with them in their own bosom; and to appease the incessant warnings of which, they did not stop at sacrificing even human victims. These are the cries of nature in man; the

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voice

(b) St. Paul to the Romans, chap. ~~II~~ ver. 8.

voice of *The Truth* itself; which not even all, much less any single Person, can resist; for, if man will not receive its testimony to their information and amendment, it is greatly to be feared, nay certain, that they must do it to their condemnation (c).

But to believe in they know not what, to believe in any remedy but the true one, is false and childish; not to say impious and a mockery of God. Applicable to this, let me cite the state of the unbelieving Jews, (in which predicament many persons in this kingdom who call them-

(c) St. John's Gospel, chap. xii. ver. 48.—
St. Paul to the Hebrews, chap. xii. ver. 25,
28, 29.

themselves *Christians* are included) as strongly described by *St. Paul* in the beginning of the tenth chapter of his Epistle to the Romans. (1) *Brethren, my hearts desire and prayer to God for Israel is, that they might be saved.* (2) *For I bear them record, that they have a zeal for God, but not according to knowledge.* An exact description of y---r case, that of Mr. J---b, and many others; for as follows in the third verse, *they, these men, being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted to the Righteousness of God.* The peculiar case of all S----ns. (4) *For Christ is the end of the law for Righteousness, to every one that believeth.* So then here is

not only a perfect sacrifice to be made for sin, in order to satisfy the Justice and Righteousness inherent in the Divine Nature, as before insisted on, and which those men who depend solely on their own righteousness deny; but also a perfect righteousness to be performed for man, before he can be accepted by the God of Righteousness, agreeably to Christ's own express declaration recorded in the Gospel of St. Matthew, chap. v. ver. 17, 18.

Think not I am come to destroy the law or the prophets : I am not come to destroy, but to fulfil. For verily I say unto you, Till Heaven and Earth pass, one jot, or one tittle, shall in no wise pass from the law, till all be fulfilled. What a sublime, and strong descrip-

description of the unalterable nature of *The Truth*, and the unchangeableness of the Divine Nature! You will not say, that any mere man could be capable of performing this Righteousness? or, if he could by the peculiar assistance of God for himself, that it would be accepted for the whole race of sinners in the same nature? To make short work of it; God, who is the Creator, can alone be the Restorer of his works.---He created them good, as is declared in *Genesis*, chapter the first. They sinned, *Genesis*, chapter the third. He restored them by his own Son, a Person in the Unity of the Divine Nature, who was also the Creator of the world; the great ARCHETYPE
of

of all things; and therefore called *The Truth, the Wisdom of the Father, and the first-born of every creature*. But I shall not launch out into this sea of knowledge; lest peradventure I be shipwrecked and lost therein. God, who alone knows his own Being (*d*); hath declared the mode of his Existence, regarding the Persons of The Father, Son, and Holy Ghost, in the Unity of The Divine Nature (*e*). The latter verses of this same tenth chapter to the Romans above-cited shew, that, had man continued in the original state he was in when he came out of the hands of his Maker, and performed the works of

(*d*) See *The Reply*, p. 6, 7, and 11.

(*e*) See p. 10

of the law, as follows in verse the fifth, (and it is folly to suppose, that God required more of him than he was able, with his assistance, to perform,) no Mediator, or sacrifice had been necessary; but when the contrary, through his fault, had once taken place, that Christ alone, the Son of the Almighty Being, could restore him.

As you have cited the example of many great men, natives of this country, as of your own opinion and persuasion, and which I am sorry to see mentioned; (for their example is of no weight, were their parts greater by far than they have been thought; and only shews their falli-

fallibility in this capital instance, as well as serves to confirm the Truth of my remark, concerning the danger of the pride of human learning leading men into infidelity, proved by quotations from scripture in the 4th and 5th page of the Reply ;) I shall here take the liberty of placing in opposition to these, among many others, peculiarly the sentiments of one, who has been universally allowed to have been at least equal to, or greater in acute penetration and solidity of judgment, than any of the Persons you have mentioned: I mean the great *Lord Verulam*; whose fine confession of faith, is worthy the perusal of every man of genius, and every lover of *The Truth*.

But

But you will perhaps say to me, *How am I to believe there are two Gods?* or, which appears to me to be the same thing, *how am I to believe, that there are more Persons than One in the Godhead?* I certainly most perfectly agree with you, that there is not any God but One; but I will not pretend to say with you, that I am certain there are not more Persons than One in the Divine Nature, which I cannot comprehend; seeing God himself hath declared that there are. How can I tell the mode of his Existence? Am I, a poor, ignorant, and sinful creature, to pretend to curtail his Power, and set laws to his Being? Do not I see upon earth mankind endued with a

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power

power of producing their like? and am I to deny that to the great self-existent BEING, the eternal ENS ENTIVM! which he has given to the meanest of his creatures? Besides, how do I know, but that there may be a kind of subjection, in regard of the duty and obedience of a Son to a Father, even in the Divine Nature itself (*f*)? which, by the bye, is an argument which will greatly take off from the stress to be laid on the passages you have quoted from Holy Writ to prove the inferiority of The Son; but no way affects his divinity. O BEDIENCE is a word of such latitude, and a precept of such extent,

(*f*) See the first Epistle to the Corinthians, chap. xv. p. 28.

extent, that I will not presume to say it is not in Heaven, even in the Divine Nature itself; for I know no end thereof (*g*).--OBEDIENCE IS UNITED WITH LOVE (*b*), WHICH IS THE VERY ESSENCE OF THE DEITY.

These indeed are incomprehensible mysteries, which we cannot fathom; but it certainly follows that, Christ be the Son even of God, obedience is due, according to our best conceptions of the moral duties. It is true, it may be extremely difficult for some persons to understand how this can as well regard the Divine Nature as the

M 2 human;

(*g*) See Psalm cxix. 96.

(*b*) See Wisdom of Solomon, chap. vi. ver. 17.

human ; but this is no proof that it doth not exist : The scripture warrants such a notion of it ; neither is it so hard to apprehend, when we consider that it is joined with eternal and infinite love (i).

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(i) Happy would it be for this nation, if this precept was duly considered, attended to, and practised by all ; no one excepted ! For subject to the force of this potent law, each man is born into the world. This is the endless chain which links all together ; this alone the indissoluble knot never to be untied ; which produceth the performance of the various and reciprocal duties among men in the present state ; and whose obligation will be eternal. The wretched wrangling of parties then is both absurd and wicked ; all notions of *Compacts* impotent and vain ; for the authority of the Omnipotent in all kinds of government is the only sanction of laws

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The due consideration of this will account for the propriety of the expression of Christ in his prayer

laws (a). *By Him alone kings reign, and princes decree justice.* Power then is not lodged in the breasts of the multitude; doth not take its rise from those who are born under the obligatory bond of obedience; they cannot therefore put up, and pull down kings at their pleasure, under pretence of their breaking the original contract. Obedience, not only *for wrath, but also for conscience sake*, is their proper motive and duty: as that of governors is to rule by the wise laws which are in the constitutions wherein they preside: not to alter those which are good, and when fresh ones are made, to give their sanction to none but such. If they abuse power, God will require it at their hands: who then need envy their

(a) Romans, chap. xiii, ver. 1.—First of Peter, chap. ii. 13, 14, 15.—Wisdom, chap. vi. ver. 3.—Also Homer's Iliad, book 1, part of ver. 238, 239.—and book the 2d, ver. 197.

prayer in the garden, and many such like passages in scripture. This however is not to be taken without con-

their condition? What greater punishment need they have than that fearful one, of falling into the hands of the living God (*b*)? Some restive spirits there will be in all ages, ever ready to disturb each other's peace; but, supposing the Power of this world to be ever so unduly exercised, to God are all accountable. No methods of relief then ought to be sought after, but such as are strictly lawful. Men may vainly propose this or that remedy for their case; but, as things in this world are either permitted or disposed by the government of a Being infinitely powerful, wise, and just, the only infallible one for national calamity is reformation of manners (*c*), and the dernier resort of the good man, under the worst of circumstances, is resignation, and prayer. Every humble and obedient spirit goeth infallibly into

(*b*) See Wisdom, the whole 6th chapter.
chap. vi. ver. 34.

(*c*) Wisdom,

consideration had of the relation it bears also to him in regard of the human Nature he had taken on him. It shews the duty of prayer, and it is worthy observation, that Christ, in respect no doubt of his human Nature, and conduct in it chiefly, is declared in scripture to be a pattern for all men to follow. But no man who believes his divinity can absurdly think, that, though he prayed against drinking that cup, he was not fully resolved to
 into the joy of its Lord (d); but what caprice and obstinacy, what can the wilful resisters, either in belief or practice, of his *Truth* expect, but in the end to be utterly confounded, by the fiery indignation which will destroy Them?

(d) See verse the 18th;—also St. Matthew's Gospel, chap. v. ver. 3.

to drink it. To that end was he born, and took upon him the human Nature, as well as to bear witness to *The Truth*.

It is here remarkably observable, that some tremendous transaction was going to be accomplished, which to me appears to be nothing less, than Christ's bearing, by reason of his union with the human Nature, the infinite displeasure of God the Father, on account of the sins of the whole world; for otherwise, no man in his right mind can think, that he would so earnestly have prayed, as man alone, so supported by God as even you allow, against suffering a violent death only. 'Tis what many men have borne

borne with the utmost constancy and firmness, even in a bad cause. No; this will never account for that energy of prayer, and that agony of spirit, described to have been undergone by him; and his perfect submission to it, in the words, *nevertheless not as I will, but as thou wilt*, and consequent sufferings, expressly shew that nothing less than such a sacrifice and expiation on the part of man for sin, performed by the *Son of God* himself united to the human Nature, could be accepted by the Divine Being, or restore that Righteousness, and satisfy that perfect Justice, which is in God.

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Some men may think what they please of this ; I have already cautioned you and them, not to think of God as one like yourselves (*k*), and theirs is the consequence, who shall presume to intrude themselves into his presence, with all their sins about them (*l*) ; and not under cover of that all-sufficient sacrifice which has been made for all men, who put themselves into a capacity of receiving, by not obstructing the operation of his will, (according to the tenor of my writings on the same subject heretofore) (*m*), the effects of the infinite benevolence of God.

But

(*k*) See *The Reply*, p. 9, 16, 17. (*l*) Gospel of St. Matthew, chap. xxii. ver. 11, 12.

(*m*) *Agreement of Reason*, &c. p. 23.

But you will now perhaps retort upon me, What ! am I, your equal in understanding, to give up my arguments at your instance ? No, I will never do it. If you will receive *The Truth*, I answer you must. However be that as your own mind shall determine, I owe you no ill-will as a man, whether you do or not. Now I have confuted you, I am again your friend : I am heartily sorry for, pity, and pray for you. What can I more ? It is impossible for me to accede to your argument, while my understanding and faculties subsist ; for a tittle of *The Truth*, as it regardeth the essential article of the Christian religion, the belief of the *Divinity of Christ*, though only a plain member, and

not a regular Divine of the Church of England, will I not grant to you, nor any man upon earth, however dignified or distinguished. And though I have not put my name to my writings, it is not because I am ashamed of them; for were the necessity already arrived, and that fatal period approaching when the *Son of God* at his second coming shall hardly find *Faith* upon the earth, I would not only oppose One, but All men in this cause.

Little did I think when a young man, and I am not now an old one, that I should live to see the *Arian* and *Socinian* heresy revived; much less in the bosom of the Church of England: A Church
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universally esteemed and applauded by all foreign ones of the Reformed Religion, as that next best to their own ; a strong presumptive proof, that it is the best of all, in regard of the Doctrines it professeth, and the propriety and decency of its mode of worship.---Little also did I think that I should live to see this nation already as it were grown old in effeminacy, profligacy, corruption and vice ; this nation, I say, once most remarkable for soberness and soundness of sense ; simplicity and purity of manners ; the favourite object as it were of Heaven ; and in many periods abounding with men, famous for exalted notions, heroic actions, and substantial

tial virtue. The change is indeed both horrid and alarming (n).---But I have done. To all gainfayers of *The Truth* I have one short answer, taken from the first Epistle of the great Evangelist, Apostle, and Prophet *St. John*, chapter the 5th, verses 10, 11 and 12.

He that believeth on the Son of God, hath the witness in himself: he that believeth not God, (he) hath made him a liar, because he believeth not the record which God gave of his Son.

(n) Let the present generation well consider this; otherwise though I have seen the change in my own time, and know it, it will be in vain to caution them, if men will not hearken: for, though they have been taught *The Truth*, it will not avail, without the practice of it.

*Son. And this is the record, that
God hath given to Us eternal Life :
and this Life is in his Son.*

*He that hath the Son of God
hath Life :*

*He that hath not the Son of
God (o) hath not Life.*

Con-

(o) It is not *Son of Man* here you see ; therefore all the quibbles of the *Author of the Remarks* concerning the *Athanasian Creed*, though ever so acute, fall to the ground : for as direct proof is given in Holy Writ of the *Divine Nature* of Christ, as of his *human* ; and though man's reason should not be able to explain their Union with the most perfect consistence ; yet, let the pride of man consider, that God himself hath declared it by his Holy Spirit, from the mouth of *St. Paul*, in his first Epistle to Timothy, chap. iii. ver. 16. *And without Controversy, great is the Mystery of Godliness : God was manifest in the
Flesh,*

Conclusion.

It is hoped that neither you, nor any man, will trouble me any more on these matters; for, if they dare to resist the voice of *The Truth*, the Almighty will appoint some to resist them, with that sword of the Spirit,

Flesh, justified in the Spirit (e), seen of Angels, preached unto the Gentiles, believed on in the world, received up into Glory. An amplification, the sublimity and grandeur of which is wonderful; and which is at the same time literally true! It is really amazing to think how the learned of this world have been vainly amusing themselves with the compositions of the Heathens, to the almost general neglect of those most sublime of all compositions; till that truly learned Prelate, and Right Reverend Father in God, the present B——p of O——d led the way, in his *Prelections, de Sacra Poesi Hebræorum*.

(e) *Reply*, p. 7, 8.—*Harmony of The Truth*, p. 51.

Spirit, and defence of the true religion ; against which, and the honour of God, the attempts of their enemies are become so scandalous, barefaced, and even past toleration, except in the unbounded charity of man, and the infinite mercy of God, that it is become necessary thus openly to resist them. My arguments, you see, through the sole mercy of God, who alone giveth knowledge and instruction, perfectly agree with the pure and genuine nature of *The Truth*, whose living waters run in clear and uncontaminated streams through the sacred writings, those fountains of it (p) ; with those indelible cha-

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racters

(p) See *The Harmony of The Truth*, p. 29 to 38 inclusive.

racters written on the heart and
 soul of man, concerning the Divine
 attributes or perfections ; with the
 testimony of conscience, that ray
 of the divinity implanted in him,
 to be a guard to, and watch over
 him, to direct his ways, and bring
 him to happiness. Yours are the
 dictates of a blinded understanding,
 perversely reasoning against it : And
 why, truly ? only because Man can-
 not find out the Almighty to per-
 fection ; the creature comprehend
 its Creator ! What monstrous folly
 and impiety ! yea what madness !
 I have already more than once
 cautioned unbelievers not *to think*
of God as such an one as themselves,
lest he should some time or other set
before them the things which they
have

have done. What man can think of rushing into the presence of God in judgment, without a due qualification (*q*)? of that God who chargeth even his Angels with folly; who abhorreth those who wilfully reject his Anointed; and who can only look with complacency on his creatures in the face of the blessed *Jesus (r)*, *the Lamb without blemish, and without spot, appointed, in the Divine Prescience and Counsel, to be slain from the foundation of the world?* O consider this, ye that forget God; who deny his Nature and Attributes, or live in open defiance of his laws! The latter, I hope is

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not

(*q*) St. Matthew's Gospel, chap. xxii. ver. 11, 12, 13.
 (*r*) See Lord Bacon's Confession of Faith.

100 THE HARMONY, &c.

not your case ; that I most sincerely wish may be an error of the understanding only. May God convert You.

Deliver Us, O God ! thou God of Truth ! from the impiety of sin, and the absurdity of ignorance ; and make us onefold, under one Shepherd, Jesus Christ, thine only-begotten, true, and well-beloved Son. Amen.

POST-

POSTSCRIPT

BY WAY OF

APPENDIX.

YOU and some others have thought proper to set yourselves in a peculiar manner against the matter of *Subscriptions*, by advancing the authority of the scriptures above them : thus what is undeniably true of the latter, justly interpreted, is made an unfair handle of it to abolish the former ; when it is not possible, under the present depraved state of human Nature, for fallible men to agree in general
in

in their expositions of scripture. Such various and contradictory opinions, as are met with in the world concerning the meaning of it, cannot be all right; for *The Truth* is one, simple, uniform, and unchangeable. Should then Subscription be once abolished, and each individual left at full liberty to think as he judged right, such pretended and false *Liberty* would only be the cause of the utmost licentiousness; would let loose such absurdity and error into the bosom of the Church, as would not fail to produce the utmost confusion. These things then well deserve the most serious consideration of all men; for *Liberty* is a dangerous word, which may be, nay which has been
made

made an ill use of; for though most undoubtedly such a thing as *Liberty, both civil and religious*, is to be had in practice as well as speculation; yet neither of them is to be preserved but among the good: And as to the former in particular, it can only subsist when the reciprocal duties obligatory on both governors and governed are duly performed on both sides (s): when the latter yield due Submission, and the former exercise their authority with Justice, Lenity, and Moderation. As for You, and those connected with You, ye have, in fact, defeated your own cause at once;

(s) See Wisdom of Solomon, chap. vi. ver. 24. also what is said under the Article *Obedience*, P. 43, 44, 45.

once ; for were there not another instance upon earth, your conduct is fully sufficient to shew the necessity of receiving *Articles of Faith*, among the members of any Reformed Church, and to establish the necessity of *Subscriptions*. Such terms of comprehension, as you propose, might indeed let into the church sectaries of all denominations ; but what good could possibly accrue from thus breaking down, as it were, the pale of it, and laying it open to the ravages of every destroyer ?

I cannot help here taking notice of the odd conceit of rendering the scriptures more perfect by fresh translations, a whim of the present age ;

age; but, were I to give judgment by a translation I have seen of the book of Job and the Psalms, I really should think men had better let them alone; for I verily believe and know, that those are already better translated than the specimens I saw, both in regard of sublimity and Truth. In fact, men do not often appear who are capable of these matters; for it seemeth to me, that it hath been, if we may believe Ecclesiastical History, the peculiar work and appointment of Providence, in raising up men, at various times, properly qualified for this purpose; especially about the time of *The Reformation*. However, be that as it may, one thing I most confidently aver; that let

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the

the present *English Translation of the Scriptures* be explained by *The Truth*, and there will never be occasion for a fresh one ; for though I doubt not, that many small parts are mistranslated, yet the whole is so clear and perfect, both in regard to matters of faith and practice, as to be easily understood by any who have the disposition to understand the scriptures aright ; and that therefore they do not stand in need of any improved translation. To speak plain, I do not like the unfair use which has been made, in this age, of having recourse to the original writings, taken up, and so much in request at present among some, in order to pervert and defeat the sense already given of them, by
persons

persons less prejudiced and more discerning. In fact, this quibbling (1) about the sense and meaning of words, is like a *dernier resort* and *asylum*, when men want to evade and deny the evidence of *The Truth*.

Some Observations on the first and second Psalm.

The scope or design of the first and second Psalm of David is truly admirable; (and no wonder, when we consider that they proceeded from the pen of a great and inspired writer; were in many peculiar in-

P 2 stances

(1) See the first Epistle of *St. Paul* to *Timothy*, chap. vi. ver. 3, 4, 5;—also the 2d,—chap. ii. ver. 14, 16.

stances the sure word of prophecy, and the immediate dictates of the very Spirit of Truth,) for, after describing, in the first, the different state of good and bad men, the happiness of the former whose conduct is upright, and the fatal end of the latter, by this means laying down the just distinction between virtue and vice, their effects and consequences, he proceedeth in the second to describe the true Religion of man more perfectly, which he, by way of eminence, in the last verse calls the right way (u).

(u) This is what I call *The Truth*.

A Para-

**A Paraphrase or Comment,
with Notes and Observa-
tions on the second Psalm,
addressed as above.**

The second Psalm.

Verse 1. *Why do the heathen so
furiously rage together: and
why do the people imagine a
vain thing?*

(2) *The kings of the earth, and
the rulers, take counsel to-
gether against the Lord, and
against his anointed (x).*

Verse

(x) It is very observable, that the cause of
God the Father, and Christ the anointed Son, is
here declared to be one and the same; for the
anointed doth not mean any temporal king, but
the

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Verse 3. *Let us break their bonds
in sunder : and cast away
their cords from Us.*

Comment with Observations.

The Holy Spirit, by the mouth
of the royal Prophet, here expressly
foreshews those persecutions of the
Christian Religion, and its pro-
fessors, which took place in the
Heathen world under the Roman
Emperors, after the propagation
of

the Prince of Peace, the *Messiah* himself. And
whoever resists his religion, by denying his Di-
vinity, without the belief of which it is in fact
to them no Religion at all (*f*), according to
The Truth, is also a persecutor of him, and stands
in the same predicament.

(*f*) See *Reply*, p. 8 and 15 ;—also *Harmony*, &c. part the
first, p. 47, 48.—Part the second, p. 34.

APPENDIX. III

of the Gospel, and which are well described by *the kings of the earth, and the rulers taking counsel together, against the Lord, and against his anointed, saying, Let us break their bonds in sunder : and cast away their cords from us.*

A Religion which was so simple in its appearance, and totally divested of all earthly pride and grandeur, which also struck so forcibly against the indulgence of the passions, and moreover disclaimed all connexion with earthly and sordid views, was not likely to be received easily, especially by the great and mighty of the earth, who had their passions to gratify, and other views to serve, and interests to regard,

in

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in their political connexion with the false Religions before established; nor by those who immediately drew their support from them; and whose profits and advantages must cease with the abolishment of them.

Verse 4. *He that dwelleth in the Heavens shall laugh them to scorn: the Lord shall have them in derision.*

(5) *Then shall he speak unto them in his wrath: and vex them in his sore displeasure.*

(6) *Yet have I set my King: upon my holy hill of Sion.*

Com-

Comment.

That is ; The Lord shall despise and defeat the vain attempts of impious men, and confirm the kingdom and dominion of the Messiah. But the excellence of these writings is superior to all paraphrase ; for, through the illumination of the Holy Spirit, the Royal Prophet records the words of God the Father himself, in the sixth verse, as well as in the latter part of the seventh, and in the eighth and the ninth, wherein he addresseth himself to the Son.

Verse 7. *I will preach the law,
whereof the Lord hath said
unto me, Thou art my Son,
this day have I begotten
Thee.*

Q

Verse

Verse 8. *Desire of me, and I will give Thee the heathen for thine inheritance : and the uttermost parts of the earth for thy possession.*

Comment or Explanation.

That is ; I will unfold that stupendous mystery of *The Truth*, the eternal generation of the *Son of God*, hid in the treasures of the Divine Being and knowledge from everlasting, and absolutely inscrutable by the finite reason and comprehension of man (y), but revealed unto me by his Holy Spirit. I will declare the Being of the great Restorer and Deliverer of mankind, whose life and actions when united to the human Nature will furnish matter

(y) See *Reply*, p. 3 to 7 inclusive.

matter of wonder, astonishment, and love, to rational Beings : I will reveal that law, which, through belief in it, and practice of its precepts, bestoweth salvation and happiness on the human Race ; which reconcileth all difficulties regarding the attributes of God ; and which is a system of peace eternal between the Divine and its proper objects in the human Nature (z). The force and progression of which shall also be so great, as to prevail even to the ends of the earth ; for the whole world shall not be able to gainsay or resist it, but in the end be converted to, receive and embrace it : a prophecy, with some

Q 2

others

(z) See pages 10, 17 and 18 ;—also Psalm lxxxv. verse the 8th to the end.

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others of the same kind, which will some time or other be fully compleated, by the reception of all nations into the bosom of the church (a).

Verse 9. *Thou shalt bruise them with a rod of iron: thou shalt break them in pieces like a potter's vessel.*

Comment.

That is; all gainfayers, or opposers and persecutors of the Religion of Christ, whether in or out of

(a) Let me here observe, that no comprehensive scheme will answer during the reign of infidelity and vice. But it is probable unanimity in religious matters will take place, when true Faith and purity of manners in the professors of the Christian Religion shall so operate with the Divine Will and appointments, as to dispose all nations gradually to embrace it.

of the pale of the Church, shall be resisted, and in the end utterly confounded by *The Truth*, that sword of the Spirit. It may moreover mean Christ's Dominion, whereby he ruleth and disposeth the affairs of this world, punishing those in body, mind, or temporal affairs, who disbelieve, or neglect the practice of his true Religion.

Verse 10. *Be wise therefore ye kings : be learned ye judges of the earth.*

Comment.

Though this admonition of being wise and learned, in some degree relates to all ; yet, as respect is here had to the conduct of kings, and the advice is given by a Prince, their

their equal in station, and superior through wisdom and inspiration, it is addressed to them, and the great men of the earth. Now the true Wisdom of Scripture, as respecting mankind, is the knowledge or practice of *The Truth*; but, by the mention of the word *learned*, it appears to relate here chiefly to the former: and it is very remarkable, that none are called *learned*, in any other sense, in this and many other parts of Scripture.

Verse 11. *Serve the Lord with fear: and rejoice unto him with reverence.*

Comment.

As in the former verse, an admonition was given concerning the wisdom

dom of obtaining the knowledge of religious *Truth*, so here another admonition is given, regarding the wisdom of the practice of religious duties; but it seemeth chiefly to relate to that fear and reverential awe, which ought to be observed by all, in the public worship of God; and which belongeth as a duty to all men in general, as well as to kings.

Verse 12. *Kiss the Son, lest he be angry, and ye perish from the right way: Blessed are all they that put their trust in Him.*

Explanation.

That is; do not despise the *Son of God*, either by degrading his
 Person,

Person, or otherwise resisting his *Truth* in belief or practice; but have the most sincere love for him, reverence him, and obey his doctrines. For otherwise, as he is *The Way, The Truth, and The Life*, he will not lead you into the former; but suffer you utterly to perish from it: will not continue the influence of his Holy Spirit to instruct you; but will withdraw his grace, let you remain destitute of true knowledge, and yet in the end be accountable to him for that cause in your depraved understanding and will, which kept you in such miserable ignorance and wicked error, contrary to his desire and design in coming upon earth to instruct you in true knowledge, and
 save

save you by the sacrifice of himself.
 And this most remarkable verse,
 and the Psalm, end with a blessing
 upon those, who will be so instruc-
 ted; and who trust in him alone,
 both in regard of sacrifice and
 atonement to deliver them from the
 punishment of sin, and also of re-
 newal and restoration of Nature,
 whereby, with the grace of God,
 and the influence of his Holy Spirit,
 they may in the end attain some de-
 gree of perfection, and be establish-
 ed in the practice of true virtue:
 Nevertheless, however, altogether
 dependant on Him alone, in respect
 of perfect Righteousness perform-
 ed, and their final acceptance with
 God.

R

This

This is the chief substance and meaning of this remarkable verse: And in it there is somewhat so striking in regard of those who deny *The Truth*, viz. the Divinity of Christ; that, as before in *The Reply*, page the third, I recommend it to the sober attention, and most serious perusal of all such, as one of the best means, joined with unfeigned prayer to God, and an humble and obedient temper of mind, of informing them in the knowledge of it.

Who so then is wise, will ponder these things: and to them shall be made known the loving-kindness of the Lord.

An

An unwise man doth not well consider this: and a fool will not understand it.

But is like the deaf adder, that stoppeth her ears; and refuseth to bear the voice of the Charmer, charm he never so wisely.

The righteous however shall think thereon and rejoice: and the mouth of all them that speak lies shall be stopped.

As for me, I will speak thy praise, O Lord! and let all flesh bless thy holy name, for ever and ever.

For great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of Saints!

Halleluiah!

R 2

Bles-

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*Blessing, and Honour, and Glory,
and Power, (be) unto HIM that
sitteth upon the Throne, and unto
THE LAMB FOR EVER AND
EVER. Amen.*

After the word DEITY, page 83, add,

**HENCE THE INEFFABLE
UNION OF THE SON, AND
ALSO OF THE HOLY GHOST,
WITH THE FATHER (a).**

(a) Here then is a fair, consistent, and manifest proof of the Unity of the Persons in the Godhead. For what imperfection or division can be with them, whose essence is BEING itself, and TRUTH, which is ONE, eternal and unchangeable, in which there is no variable-
ness

A P P E N D I X. 125

ness nor shadow of turning, and who are also united by LOVE infinite and ineffable, by *Obedience* in her perfect form ?—In other words, how can there be less than Unity in the Persons of the Godhead, seeing they have the same *Essential simplicity of Being* necessary to one eternal ? have *One Knowledge*, and that *The Truth* ? *One Will*, and that *infinite Love* ?

Thus *The Three are One*, in a truer and better sense than any *Scholastic Terms* can express ; and also in which *God is One* more truly according to his Nature, than in that Unbelievers so much insist on. The Father indeed is *greater* than the Son, because he is the great source of all Being ; because *Obedience* is due to him from the Son ; and also because the latter is united to the human Nature. *The Son* however hath the same eternal Nature as *The Father*, being begotten by him, and therefore participating of it ; *for as the Father hath life in himself ; so also hath he given unto the Son to have life in himself*. Thus much seemed necessary to this Author. And now,

O most mighty, and merciful Lord of Heaven
and Earth ! pardon thou the feeble efforts of thy
sinful

sinful creature, in thus endeavouring to display thy wonderful, infinite, and adorable perfection, and give, as it were, a faint view of, and imperfect insight into thy Nature incomprehensible! give also thy heavenly grace to all those who will yield to its blessed influence, and be guided by its supreme direction; that they may both understand and feel that this is life eternal, even to know Thee, and Jesus Christ whom thou hast sent: Sanctify us then, O Lord! through the Word of thy Truth. Amen.

F I N I S.

E R R A T A

In Part I. of HARMONY of the SCRIPTURES.

Page 6, line the 15th, for the first of, read *in*.—Page 31, note 11, line the 2d, for *S—c*, read *S—e*.—Page 32, line the 6th, after *declaration*, add the words of a *Judgment*.—Page 47, line the 3d, for *men*, read *man*.—Page 53, line the 3d, take off the mark of interrogation.

In Part the Second.

Page 19, note, for chap. vi. read ix.—Page 55, line 9, to *Μοϋσεν*, add the Greek *s*.—Page 72, line 3, for *may*, read *nay*.—Page 83, line 11, after *that*, add *if*.—Page 95, note, line the last, all the words after *Godliness to Glory*, should be Italics.—Page 100, line 8, for *ma keus*, read *make us*.—Page 103, note, line the last, for 43, 44, 45, read 84, 85, 86, 87.—Page 110, note *f*, for 34, read 65, 66.